

December 11, 1986

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PEACE CALL MARKS

RAID'S ANNIVERSARY

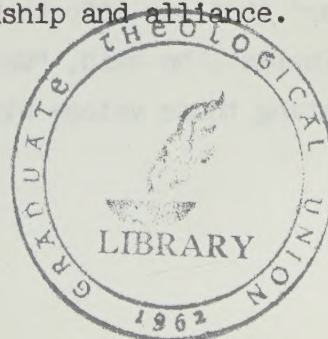
DPS 86266

WASHINGTON (DPS, Dec. 11) -- Ermy is transitory, peace the inevitable outcome of conflict and repentance the key to finding peace "without that devastation in between." That was the message of Presiding Bishop Edmond L. Browning to the congregation here on Dec. 7 -- the Second Sunday of Advent and the 45th Anniversary Japanese attack on Pearl Harbor. (Ed.s: Text follows)

Isaiah's vision of the peaceable kingdom and John the Baptist's call for repentance, part of the lectionary readings for the day, were strands around which Browning wove his sermon for the Eucharist at the Washington Cathedral.

Browning, who prior to his election as Presiding Bishop served as Bishop of Hawaii, noted that while during the Second World War the United States and Japan were "mortal enemies," both before and after the conflict the two countries have a history of friendship and alliance.

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He called the day "a good time to reflect upon how easily friends become enemies...and then become friends again."

Citing turning points in U.S. history -- for both war and peace -- from other Decembers, Browning drew the conclusions:

"It is in the nature of humankind to struggle with one's neighbor. And, it is the nature of humankind to live in peace.

"These opposing natures suffer an uneasy balance in all of us. Too often is the balance tipped, if only for a short while, toward struggle. And yet, we see that the balance is always restored -- often at great cost -- but an equilibrium of tolerance is the end of all struggles. Never mind the explosiveness of the issues which brought on the struggle in the first place."

Saying, "It is John the Baptist who lies across our approach to the Prince of Peace," he then moved on to another "turning": repentance, the Hebrew word for which, he noted, means literally to "turn around," to "change direction."

Browning said that for him, the image of John at the Jordan River "evokes the imagery of the boundary -- and the beyond, the future. The immersion in the waters of the Jordan symbolizes not only the death and rebirth, the imagery is also of the crossing into the land of promise. The picture of John at the river is one of a person pointing across the boundaries of human events to the coming of a new earthly kingdom. John is both pointing to and beckoning the Christ."

Calling repentance "the radical action to peace," he questioned: "if controversies may be settled through armed struggle in such a way that the parties may be restored to harmony, is there no way to arrive at the settlement directly without that devastation in between?"

The Presiding Bishop indicated that he did not think that wars and conflicts can simply vanish: "I can accept Truman's dictum that we may distinguish between 'wars for the right thing and wars that are wrong from every standpoint.' But, I am equally convinced that 'wars begin in the minds of men, and that it is in the minds of men that the defense of peace must be constructed.' It is toward these 'beginnings of war' that our efforts should be directed." Echoing the language of the Baptist, he said, "We must prepare the way, clear a straight path by isolating those voices within us who welcome the struggle." Citing

statistics on the costs of war, he asked, "If we must give in, let us give in to the side of our nature which presses us toward the inevitable: Peace."

To close, Browning called upon his listeners to "reflect on this cycle of human affairs. Let us remember that today's friends are likely to be our friends the day after tomorrow. The wolf will not only lie down with the sheep but will become like a sheep. If we can hold that thought before us, we may be less afraid of what our friends could do to us tomorrow. If we can hold that before us, we may be able to catch a glimpse of the Saviour who is amongst us now and before us in the future."

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**Sermon by the Most Rev. Edmond L. Browning
Dec. 7, 1986/Cathedral of SS. Peter and Paul**

"Then the wolf shall live with the sheep,
and the leopard lie down with the kid;
and the calf and the young lion shall grow up together,
and a little child shall lead them..." Isa.11:6

Today is the 7th day of December. It is, in the liturgical calendar, the Second Sunday of Advent. However, it also marks the anniversary of a dramatic event in the life of our country, "a day that will live in infamy." It was on this day 45 years ago that a nation which the United States had once considered a friend unleashed its warplanes on Pearl Harbor, sinking or damaging 19 ships and killing over 3,000 servicemen. A Sunday morning 45 years ago.

Japan had enjoyed a special relationship with the United States since Commodore Perry had opened its ports to the West. A country which had, in a December of 20 years earlier, joined with us in signing a Four-Power Treaty pledging to limit naval power and to respect each other's rights in the Pacific. And, this same nation is today one of our major trading partners and is regarded by most Americans as one of our closest friends and allies in the world.

And, yet, for a short time, Japan and the United States were mortal enemies bent on the "wholesale destruction by fire and sword" of each other's land and people.

So today, this important anniversary day in December, is a good time to reflect upon how easily friends become enemies...and then become friends again. It takes but a fraction of a lifetime for a relationship to turn against itself, then turn again, no matter how stolidly adversaries are set against each other, no matter how loudly proclaimed the vows of friendship, no matter how much passes between them.

There have been other December days that underscore this principle.

In December of 1811, Congress was engaged in debate that was to culminate some months later in a declaration of war against England. That struggle would cost this country the impressive sum (for that time) of \$105 million before it was brought to a close three Decembers later with the treaty of Ghent. We now call this the War of 1812.

In December 1950, America and its allies were hard pressed to defend themselves against an onslaught of hundreds of thousands of Chinese communist soldiers in Korea. On December 15, 1978, 28 years later, President Carter announced agreement between the United States and the Peoples Republic of China to establish diplomatic ties.

It was on Christmas Day 1977 that Menachem Begin and Anwar Sadat, through the good offices of Jimmy Carter, sat down together to find a way for Egypt and Israel to live together in peace after 30 years of belligerence.

And, it was in December of 1980 that Iran demanded \$24 billion for the release of 52 Americans who had been held hostage for almost 14 months. This was the opening salvo in negotiations that were to lead to the hostages' release the following month. That brings us up to today, in December of 1986. We are now caught up in a controversy triggered by an overture, tangled though it is, to repair that relationship broken seven years ago.

These few examples from our nation's short history are but a small sampling of the many such instances that could be culled from the chronicles of all the peoples who have made up the human race. From these annals, we may draw certain conclusions:

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It is in the nature of humankind to struggle with one's neighbor. And, it is the nature of humankind to live in peace.

These opposing natures suffer an uneasy balance in all of us. Too often is the balance tipped, if only for a short while, toward struggle. And yet, we see that the balance is always restored -- often at great cost -- but an equilibrium of tolerance is the end of all struggles. Never mind the explosiveness of the issues which brought on the struggle in the first place.

It is John the Baptist who lies across our approach to the Feast of the Prince of Peace. It is John who stands in the wilderness, preparing the way of the Lord with radical "repentance." Repentance is the Hebrew word which implies turning around, changing direction. In the preaching of John, repentance was the resolution not to repeat the action. Repentance was a transformation, a dying and rebirth, symbolized in the baptismal immersion in the waters of the Jordan River.

The picture of John at the Jordan River is a powerful one for me. It evokes the imagery of the boundary -- and the beyond, the future. The immersion in the waters of the Jordan symbolizes not only the death and rebirth, the imagery is also of the crossing into the land of promise. The picture of John at the river is one of a person pointing across the boundaries of human events to the coming of a new earthly kingdom. John is both pointing to and beckoning the Christ. The record of the Baptist is that of proclaiming the way for the Lord. We recall him in Advent as we beckon the Christ to come into our lives and into our time. Come, Lord Jesus. Today, John points us to the second coming of the Savior. And, his words remind us that our Savior comes with a winnowing fan to separate the good from the chaff. We cannot ignore the eschatological message of the Baptist as he stands at the ford in the river of our time. "Repent, for the kingdom of heaven is upon you!... Prepare a way for the Lord; clear a straight path for him." John's clarion call to repentance in expectation of the coming of the Messiah echoes that of Isaiah. It is the call that issues forth from the wilderness, from the wasteland, summoning the people to meet their God. The preparation is both simple and difficult: repent.

Repentance is the radical action to peace. It is repentance that gives nations, races, neighbors the reflective pause to consider and reach out to that part of their nature that yearns for peace. So predictable and strong are the forces which impel us toward living in peace. So quickly do those who lean in the direction of confrontation press for a finish to it. So soon do they tire of the destruction of violent struggle. So rapidly do they begin to feel the unbearable moral weight and the human cost of violence. But, if controversies may be settled through armed struggle in such a way that the parties may be restored to harmony, is there no way to arrive at the settlement directly without that devastation in between?

This is the great dream, it is the dream of the prophets who call us to maintain our hope with fortitude. It is the dream of the wolf living with the sheep which we hear in Isaiah. It is the vision of Paul in the letter to the Romans. He writes not of peace coming down from heaven but rather of peace coming about within the human community, completing what Jesus had begun. "Love your neighbor as yourself." This is the second great commandment. It is the commandment of peace through justice. No fuzzy dreams or romantic imaginings. The price of peace is clear: the ruthless will be struck down, the wicked will be slain. Evil will be overcome by a little child. The paradox is that injustice and oppression will be overcome not with the clash of armaments but by the Word of the Lord incarnate.

I am not so unwordly as to believe that conflicts can be relegated to the ash heap of history. I can accept Truman's dictum that we may distinguish between "wars for the right thing and wars that are wrong from every standpoint." But, I am equally convinced that "wars begin in the minds of men, and that it is in the minds of men that the defense of peace must be constructed." It is toward these "beginnings of war" that our efforts should be directed. This was and, indeed, is the message of John the Baptist; "Repent for the kingdom of heaven is upon you!...Prepare a way for the Lord; clear a straight path for him."

We must prepare the way, clear a straight path by isolating those voices within us who welcome the struggle. Those who want from their neighbors that which their neighbors are unable or unwilling to give -- whether it be measurable wealth or satisfaction for injuries which are too old and too painful without repeated irritation through retelling. To give heed to these voices to unbalance the scale, and to visit more anguish on the powerless, who always suffer in violent times, as well as on those of us to whom the job of restoring the balance will ultimately fall.

It is worth noting that, though 1986 has been dubbed "the International Year of Peace" by the United Nations, more than 40 countries are officially at war. The number of global armed conflicts, often internal, has been pegged at well over 100. Current events have made us keenly aware that the global arms trade is a highly profitable business: Governments selling arms are paid over \$30 billion a year for the latest variations; and, military budgets of nations around the world now add up to well over \$800 billion, an amount far exceeding the combined gross national product of the developing world. Need I draw attention of the moral implications of these facts?

How much better humanity would be if we kept in check that part of our natures which would give us over to violent struggle. How much better if we could ignore the counsel of those voices which urge us to violence, to seek revenge, to exact retribution, to protect honor. If we must give in, let us give in to the side of our nature which presses us toward the inevitable: Peace.

On this anniversary day, this December the 7th, let us reflect on this cycle of human affairs. Let us remember that today's friends are likely to be our friends the day after tomorrow. The wolf will not only lie down with the sheep but will become like a sheep. If we can hold that thought before us, we may be less afraid of what our friends could do to us tomorrow. If we can hold that before us, we may be able to catch a glimpse of the Saviour who is amongst us now and before us in our future.

"They shall not hurt or destroy in all my holy mountain; for as the waters fill the sea, so shall the land be filled with the knowledge of the Lord." Isa 11:9

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NAMIBIAN CHURCH LEADERS

OPPOSE U.S. POLICIES

DPS 86267

WASHINGTON (DPS, Dec. 11) -- Leaders of major Christian faiths in Namibia, including the Anglican Church, came to Washington Dec. 1-4 in an ecumenical pilgrimage to appeal for pressure on the government of South Africa to end its long time occupation of their country.

Part of an international tour sponsored by world Lutheran and Anglican bodies and the Vatican, the six Namibian church leaders sharply criticized the Reagan administration for refusing to support United Nations Resolution 435 which demands immediate withdrawal of South African forces from Namibia.

"Our people are suffering daily from the illegal occupation of our country," the church leaders said in a statement issued at a Dec. 2 news conference. **(Ed.s: Text follows)**

"Not only are the Namibian people denied adequate education, medical care, employment and housing, but people are also arrested, tortured, murdered, maimed and raped," they said. "Our land is being destroyed."

The delegation included Bishop Kleopas of the Evangelical Lutheran Church in Namibia, Vice-Bishop Zephania Kameeta of the separate Evangelical Lutheran Church and Bishop Bonifatius Haushiku, a leader of the Catholic Church in Namibia. They traveled to Canada and the United States after an international church consultation held in Hanover, West Germany, from Nov. 23-25.

The gathering, along with the subsequent tour, was sponsored by the Lutheran World Federation, the Anglican Consultative Council and the Vatican's Secretariat for Christian Unity. The groups jointly urged "mandatory comprehensive sanctions" against South Africa until it implements the United Nations resolution.

From Hanover, approximately 30 Namibian church representatives split into delegations which traveled to Bonn, Rome, the Vatican, Copenhagen, Oslo, Ottawa, Helsinki, Stockholm, Canterbury, London, Paris and Washington.

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Although the denominations have joined to resist South African occupation with Namibia, this was the first time that they have journeyed together to foreign countries with international church backing, according to church officials. Lutherans, Anglicans and Catholics, the three faiths represented in the tour, make up three-quarters of Namibia's population of 1.5 million.

In the United States, the Namibians met with Reagan administration officials, members of congress and church leaders. In an "open appeal" to the U.S. government, the church leaders charged that American policy toward Namibia since 1981 has been "a disaster for our people."

The Reagan administration, citing the need for a balance of power between pro-Western and pro-Soviet forces in the region, has said it will not seek a South African withdrawal from Namibia until Cuba removes its troops from neighboring Angola.

Haushiku, who heads the Vicariate of Windhoek, Namibia, said the administration's insistence on "linkage" between Cuban and South African troops is "holding up" implementation of the U.N. resolution.

He further assailed what he termed the "narrow-minded framework of the Reagan administration in seeing everything in terms of the East-West conflict."

The prelates were asked whether their proposal for a ban on Western investments in Namibia would actually hurt the nation's black population, rather than South Africa, which has an estimated 100,000 troops in the country.

Lutheran Bishop Dumeni said Namibians have already lost their freedoms, their property and have been divided from their families during the 26-year conflict between Namibian independence forces and South Africa. "We are ready to suffer on the way to our freedom," he replied.

Joining the Lutheran and Catholic bishops in Washington were Salmi Shivute, a nurse at a Lutheran hospital in northern Namibia; W. Hamutenya, a Catholic layman who was among more than 100 Namibians held in a prison camp from 1978 to 1984; and the Rev. Abisai Shejavali, a Lutheran who serves as General Secretary of the Council of Churches in Namibia. Lutherans are the dominant faith in Namibia. They were also

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joined by the Rev. Brian Grieves, representing the Presiding Bishop and the Episcopal Church and the Rev. Massey Gentry, another Episcopal priest representing the Anglican Council of Churches.

TO THE CHURCHES IN THE UNITED STATES

Greetings to our friends in the Church of God. We, your Namibian brothers and sisters wish to extend our gratitude for your welcome of our delegation and for all that you are doing on our behalf, both in moral and material support. You make us feel part of a world wide family.

Our need for your help remains as urgent as ever. South Africa continues to occupy our country in defiance of international law, denying the Namibian people their basic human right to self determination.

South Africa maintains its colonial apartheid rule by brutal force and constant terror, imposing an illegal government supported by an enormous army. It further supports UNITA in Angola which is destabilizing the region. It conscripts our own people to fight against their own brothers and sisters, Mothers and Fathers.

Arrest, torture, murder and rape are a part of everyday life in Namibia.

The western nations remain complicit in the brutal repression of the Namibian people. We desperately reach out to you to exercise your role in determining the moral conscience of your country. We plead for immediate active support on our behalf.

We continue to call for implementation of the United Nations Security Council Resolution 435, calling for the withdrawal of South Africa and a democratic election by the Namibian people for a new independent government. And we further support legally binding sanctions against South Africa on behalf of Namibia.

We ask you to support our efforts in the following ways:

- continue your prayers for the Namibian people and their independence
- disseminate in the next 30 days the Hanover message to all congregations in the country, urging prayer and political actions;

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- appoint appropriate persons in your various structures to receive and share information from the Churches in Namibia and the Namibian Communications Center in London. And provide these persons with necessary material support;
- represent in all ways possible the Namibian cause to your respective governments, urging the imposition of sanctions until UNSCR 435 is implemented;
- work with the churches of other denominations for Namibian independence;
- take up urgent issues when requested by the Namibian churches we represent;
- avoid involvement in any way with the "interim government" or other South Africa structures in Namibia.

Our situation is desperate, brothers and sisters, we urgently seek your help now and more than ever. The suffering and terror imposed on our people is intolerable.

For all that you can do for us, we give thanks and praise God's holy name. Pray for us as we pray for you.

Faithfully,

The Delegation of the Churches from Namibia

The Rt. Rev. Bonifatius Haushiku, ICP, Bishop, Roman Catholic Diocese of Windhoek

The Rt. Rev. Kleopas Dumeni, Bishop, Evangelical Lutheran Church in Namibia (ELOC)

Mr. W. Hamutenya, layman of the Catholic Diocese of Windhoek

Ms. Salmi Shivute, Hospital Sister, Evangelical Lutheran Church in Namibia (ELOC)

The Rev. Dr. Abisai Shejavali, General Secretary, Council of Churches in Namibia (Lutheran)

and supported by

The Rev. Brian Grieves, for the Presiding Bishop of the Episcopal Church in the U.S.A.

The Rev. Massey Gentry, for Anglican Communion and Episcopal Church, U.S.A.

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FOUNDATION GRANTS COVER

VARIETY OF CHURCH CONCERNS

DPS 86268

NEW YORK (DPS, Dec. 11) -- Eleven grants totaling \$114,040 were authorized for programs throughout the Church by the board of directors of The Episcopal Church Foundation at a meeting here.

The allocations cover management training for newer members of the House of Bishops, a volunteers in service program for college students and five other grants in higher education and clergy networks for the Church at large. The board kept a particular focus on education, training and support of the clergy.

Five agencies receiving funds are diocesan-based, but some of those pilot efforts can be exported as models for program in other dioceses and provinces.

The House of Bishops' Office of Pastoral Development, Coral Gables, Fla. will benefit from a grant of \$14,000 to provide scholarships for bishops attending workshops in management skills especially prepared and supervised for the episcopacy by the American Management Association.

In 1985, the Association of Episcopal Colleges received a grant to fund their experimental Volunteers for Service Program. College students were recruited to serve in volunteer capacities with Church agencies, missions and hospitals during their summer or interim terms. A grant of \$30,000 will help continue the enlistment and placement of students well into 1987.

The Foundation for Assisting Church Institutions Overseas, based at Sewanee, Tenn., will receive \$12,500 to help establish a stateside office of capital development for the centennial year drive, culminating in 1989, of Cuttington University College, Liberia.

The Episcopal Family Network, a national group of clergy working to prevent and alleviate family break-ups and crises within the ordained ministry, was granted \$2,000 to assist in their continuing development of regional support groups.

In the Diocese of Pittsburgh, Grace Church has launched a renewal effort that is reviving a long neglected, declining inner city parish. Under the leadership of a new rector, Grace Church hopes to

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make their effort into a model for inner city parish renewal throughout their diocese and the Church at large. A \$7,000 grant will aid in exporting this model to similar parishes in the diocese.

St. Paul's School, Oakland, Calif., is a successful Episcopal school in the East Bay. They will receive \$5,000 to supplement scholarship assistance to the children of seminarians and clergy in the Berkeley and Oakland areas.

Several years ago, the Foundation made a grant to Grace Church-in-the-Loop, Chicago, to help establish a program in Ethics and Corporate Policy similar to the work among the business community by Trinity Parish in New York City. Grace Church's pioneer effort has developed into the Ecumenical Center for Ethics and Corporate Policy. A grant of \$5,000 will fund a pilot program for parish clergy for ministry to the Chicago business community.

The Appalachian Ministries Educational Resource Center, based in Charlestown, W. Va., received \$5,000 to assist in funding the training of a deacon who will work among the poor in Grundy County, Tenn.

A further grant of \$7,000 was approved for the Bronx Youth Ministry, part of a consortium of Episcopal parishes in the Diocese of New York. The Youth Ministry, using a small staff of social workers and a large group of volunteers, extends programs in job development and training and employment opportunities to minority youth in the Bronx. The grant will provide support for the corporate mentor and job placement program launched in late 1985.

Elk Hill Farm in the Diocese of Virginia is a private non-profit counseling and educational program for troubled young men referred primarily from Virginia's juvenile court system. A grant of \$9,540 will be used to establish an after-care program among the graduates and parent support groups throughout Virginia to track the adjustments and responsible actions of the Farm's graduates when they leave the Farm's immediate supervision.

In addition to its grant program, the Foundation maintains a revolving loan fund for parish and mission building development and awards graduate fellowships for doctoral study. The Foundation is a national independent organization of lay men and women who support significant projects not included in regular church budgets.

###

PARISH IN ITALY

HONORED FOR AID

DPS 86269

FLORENCE (DPS, Dec. 11) -- Florence is known around the world as a city of extraordinary beauty, a gem of Italian cultural life and history. While it is all of that, it is also the home of a growing refugee community.

For a significant number of these refugees, their memories of Florence will not be of the priceless paintings, the monumental statues or the magnificent buildings. They will remember the small group of parishoners of St. James Episcopal Church who gave them food and clothing and helped them find shelter. St. James, Florence, has become a beacon of hope for refugees throughout that ancient Italian city.

Recently, the Institute of St. Martin of Tours presented St. James with a bronze medallion. Chosen out of a field of 300 nominees, St. James was honored for its ministry to refugees. The parish, part of the Convocation of American Churches in Europe, began its refugee ministry at the suggestion of the Presiding Bishop's Fund for World Relief in response to the needs of students and others from developing countries, some fleeing religious and political persecution, who turned to the Church for help.

With an initial grant of \$17,400 from the Presiding Bishop's Fund, the rector of St. James, the Rev. Samuel H. Hartman; the program coordinator, Martha Sprecht; and volunteers from the parish expanded the program to include not only emergency aid but also resettlement assistance and help in solving the problems of immigration and coping with the demands of the Italian bureaucracy. Subsequent support from the Fund has meant the continuation of this work at St. James, which is the only place in Florence currently providing assistance to refugees.

In his report to the most recent convention of the Convocation, the rector wrote, "With the help of the Presiding Bishop's Fund, we are learning how to help in material ways; some parishoners and friends of the church are responding with help and money generously. We are learning about law and politics and their limitations. Most of all, perhaps, we are learning about courage, hope and perseverance amongst the strangers, without home or country, within our gates."

###

PROGRAM OFFERS NEW

HOPE FOR HOMELESS

by Elliott Lindsley
Diocese of New York

DPS 86270

NEW YORK (DPS, Dec. 11) -- Hope comes in many forms. For some of New York's homeless, it comes in the form of the HOPE Program at the Church of Christ and St. Stephen's here, which aims to make homeless people employable by providing education, on-the-job-training, psychological counseling, and classroom instruction.

Development director, the Rev. Randolph Frew, gave an example of how the program works: "Here's Sam, 36, black and a veteran. He may have a Harvard degree or never have been beyond second grade -- we've had both. He's on the street, the family has collapsed, he's on the familiar downward spiral. He came to our office and said he wanted to work."

What followed is the program part of HOPE Program: two psychological examinations by a qualified psychologist. Sam was accepted in the program and signed a contract that detailed exactly what was expected of him, and what he might expect from HOPE.

Then began the 14 weeks of retraining and restructuring, beginning with four weeks of classroom, using the Adkins Life Skills process. The aim was to teach Sam how to look for a job, get the job and keep it. Sam was taught to look into his basic attitudes about work, and he began to learn that the workplace has some attitudes about him, too. HOPE Project for instance, told Sam he'd have to shape up his appearance, get a haircut, shave regularly, dress cleanly. To help, HOPE gave Sam a kit (they call it a "grooming bag") that has a razor, toothbrush and paste, even an alarm clock. He was given clothes that fit: a shirt, tie, and suit tailored by a nearby haberdasher who volunteers to remake good secondhand suits.

During the four weeks of class, Sam was expected to behave as if he had a job -- and it was made clear that then and there Sam's job in life was HOPE Project. One of his responsibilities spelled out in the contract was to find permanent shelter. This increased his sense of structure and purpose. The 19 other men and women in the class found a place to stay as well. HOPE Project often helps in this, too.

DPS 86270/2

After four weeks of classes, Sam looked for a job. HOPE's been in business almost three years, and the project has many contacts with which to help people in their search: the 1986 annual report showed that 26 corporations have an interest in the HOPE Program. One of those corporations was looking for a security guard; Sam was eligible, and they took him on. They gave him job expertise, and, after he graduated from the Program (there is a real "graduation"), he was employed permanently. A woman in the same class of 20 became a clerical worker at Columbia University. Several men and women were employed by a big janitorial services outfit. One man became upwardly mobile in more ways than one in high-rise building construction. They are among the 82 percent of HOPE Program graduates who, in a two-year follow-up study, were shown to be still employed.

The graduation certificate didn't mean Sam disappeared from HOPE offices in Manhattan. He drops by Christ and St. Stephen's occasionally for a visit or to inquire about minor job-related problems. The offices and classrooms of HOPE are in the Church's rectory. Helen Thompson is admissions director, and a new education director will be appointed soon. The entire program was devised by Deborah Cross MacFarlane, who is also founder of the Center for the Media Arts.

There are now 60 graduates of HOPE Program, and each class tends to be larger than the last. The operating budget for the current year has been almost \$140,000. The Church of Christ and St. Stephen's provides the space and utilities. Columbia University contributes clothing, some classroom space, office machinery. A Jazz Concert Benefit helped, as did Synagogue Beth Shalom and the 26 corporations previously mentioned -- and various foundations, including the Venture Fund of the Diocese of New York. More money, more skilled help, is needed. No matter what the cynic says, Sam has a lot of friends out there who do want to work, and will work, if given what help HOPE and similar programs can offer

###

PENNSYLVANIA DIOCESE

HOLDS AIDS CONFERENCE

DPS 86271

PHILADELPHIA (DPS, Dec. 4) -- "AIDS, Responding With Care," a full-day teaching conference co-sponsored by Episcopal Community Services Chaplaincy Services and the Pennsylvania Diocesan Committee on AIDS was held here on Nov. 4. This ecumenical, educational gathering at Church of the Saviour was the first major conference on AIDS held in this city and was attended by over 100 clergy and laypeople with the purpose of learning about the harsh realities of Acquired Immune Deficiency Syndrome (AIDS) and its affects on victims.

Bishop Lyman Ogilby opened the conference with prayers; Bishop Coadjutor Allen L. Bartlett was also in attendance.

Dr. Mathilde Krim, co-chair of the American Foundation for AIDS Research, lectured on the medical aspects of the disease. She detailed little-understood facts of the history, symptoms and treatment of AIDS. "Everyone is a potential victim, and the key groups [male homosexuals, intravenous drug users] are misunderstood by the public as the only groups affected," said Krim. There are about 27,000 currently identified AIDS victims nationally, she said, with an additional 250,000 victims of AIDS-related Complex (ARC), 20 to 25 percent of whom could be expected to show AIDS symptoms within the next five years.

A videotape entitled "In the Midst of Life" followed Kim's presentation. Filmed at San Francisco's General Hospital, it is a documentary of the lives of AIDS patients there and the persons who care for and minister to them.

A panel presentation moderated by diocesan AIDS Committee chair James Littrell offered insight into the emotional aspects of AIDS. Panel member Anna Forbes of Action AIDS, Philadelphia, likened the disease to "a giant chasing me in a nightmare. I could run faster or I could turn around and face the giant." The panel stressed the importance of ministering to the great emotional needs of AIDS/ARC patients and their loved ones and identified ways in which this ministry could take place.

DPS 86271/2

Bishop William Swing of California spoke on the spiritual aspects of AIDS. "We've got to separate the health issue from the homosexual issue," he said. He told horror stories of dying AIDS patients whose doctors would not treat them and families who withheld treatment for loved ones out of shame or embarrassment. "We can form a community of clergy who care. We need to build a 'cobweb' of affection and concern for other caregivers," he said and asked clergy to "let it be known publicly that you care."

After lunch, participants broke into six workshop groups, each geared to a specific area of concern: legal issues, awareness and prevention, AIDS and homophobia were some of the different topics explored in the workshops.

The conference ended as it had begun -- with prayers for healing.

###

Picture Caption

Conference Explores Initiation

(86272) Bishops, other clergy and laity gathered in Stony Point this fall for a Church Center sponsored conference on Christian Initiation that sought to develop consistent teaching and pastoral images and models for use around Baptism and Confirmation. Members of the conference were: seated left to right: Anne Carter Mahaffey, Gail C. Jones, Patrick Sanders, Bishop Alex D. Dickson, Dale Coleman, Michael W. Jones, and standing left to right: Robert Brooks, John Docker, Donald Gross, Bishop Roger White, Robert Harvey, Dr. Leonel Mitchell, Dr. Charles Price, Chris Fouse, Bishop Otis Charles, Bishop Vincent Pettit, William Cooper, Joan Irving, Charles Kiblinger, Kendrick Child and Wayne Schwab. (This photograph can accompany **DPS 86257** "Initiation Consultation Emphasizes Catechumenate" which was carried in the Dec. 4 mailing.)

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CLARIFICATION

In DPS 86246 "Council Adopts \$31.6 Million Budget" which ran Nov. 20, the third line of Graf 2, p. 3 should read:

"for either 1988 or 1989, since rising fixed costs are expected to absorb all of the increased giving. This is because the formula sets a cap on the xxx"

The material underlined is new.

POSITIONS OPEN

The Episcopal Church Center is accepting applications for two professional positions. To apply for either, send your resume, along with three professional references to: Barbara Quinn, Personnel Office, the Episcopal Church Center, 815 Second Avenue, New York, NY 10017. The Episcopal Church Center is an equal opportunity employer operating under the affirmative action guidelines of the Executive Council of the Episcopal Church and the General Convention.

Staff Officer/Congregational Stewardship

This officer reports to the Executive for Stewardship and has primary responsibility for the year-round program of congregational stewardship. The officer will work with congregational leadership to put in place a year-round congregational program based on the General Convention resolution on tithing. The officer will also assist the staff officer for stewardship education in developing material to support this concept, the staff officer for stewardship in publication preparation and will work with the staff officer for planned giving in updating the major donor prospect list. Candidates must be thoroughly familiar with the polity of the Episcopal Church and willing to travel up to 50 percent of the time. Candidates with vestry service or clergy with stewardship experience will be given preference.

Reporter/Press Office

This officer is part of the Press Office in the Communication unit. The officer reports to the News Director and works directly with the Deputy News Director in producing news reports and assisting journalists in their coverage of the Episcopal Church. The work includes reporting and editing for the weekly Press Service, liaison with Church communicators, producing biographies of Church leaders and assisting in covering Church events. The officer is expected to maintain close regular contact with other Church Center staff to elicit news and help them with their writing needs. The incumbent will also work closely with the broadcast and editorial staff of Communication. Candidates should have an appropriate degree, proven ability in journalistic writing and editing and knowledge of both the Episcopal Church and the needs of journalists and be free to travel. Some skill with word processing and still photography would be helpful.

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